

a. 5687.

MR. BRADBURY,

TWO

SERMONS

ON THE

Fifth of November,

1707, and 1708.

IN BRADENBURG

TWO

THE R.M.O.N.S



1707. and 1708.
Fifth of November

THE ^{694. f. 7.}
Divine Right
OF THE
REVOLUTION:
IN TWO
SERMONS
ON THE
Fifth of November 1707,
and 1708.

By THOMAS BRADBURY.

PSAL. LXXVIII. 3, 4.

What we have heard and known, and our Fathers have told us. We will not hide from their Children, shewing to the Generations to come, the Praises of the LORD, and his strength, and the wonderful works that he has done.

L O N D O N :

Printed by T. Ilive, for Nath. Cliff, at the Golden Candle-stick in Cheapside, near the Old Jury. 1709.

THE
 DIVINE RIGHT
 OF THE
 REVOLUTION
 IN TWO
 SERMONS
 ON THE

Fifth of May 1775
 and
 1776



BY THOMAS BRADSHAW

PSALM LXXVIII.
 What we have heard and known, and our fathers have
 told us: We will not hide from our children, but
 will shew the greatness of thy power, and thy strong
 hand, and thy right hand, and the wonderful works that
 thou hast done.

LONDON:
 Printed by T. Wood for Nath. Cox at the Crown
 in Chancery near the Old Bank 1776.

Sermon I.

Nov. 5. 1707.

1 CHRON. XII. 23.

These are the numbers of the Bands, that were ready armed to the War, and came to David to Hebron, to turn the Kingdom of Saul to him, according to the Word of the Lord.

THIS Chapter is the History of a Noble Revolution in the Land of *Israel*; and there are several Things in it so like *ours*, that the same Lines of Character may describe 'em both. The Courses of Providence towards us, are so plain a Copy of what we read in the Bible, as if that Book did not tell us the Case of other People, but was Prophetick of our own. I believe indeed, that such Passages are a fair Account of what happen'd in those Days; We here read the Great Works that **GOD** did *in the times of old*. But they are capable of a more extensive Notion, and may be consider'd as the Rule and Sample of future Wonders. When we look over this Chapter with the nearest application to ourselves, it will bear the Remark that our **LORD** made upon another Place, *This day are these Scriptures fulfill'd in your Ears.*

WE have here, a List of those brave Worthies, that gave up themselves to seek the Welfare of *Israel*, and have it secur'd in a better Establishment. Some of 'em are more early in their appearance than others.

B

First,

Sermon I.

—ver. 1.

1 Sam. xxvi.
19.

—ver. 19.

Psal. xxxv.
27, 28.

chap. x. 13.

First, WE have their Names set down, who came to David to Ziklag, whilst he kept himself close, because of Saul the Son of Kish, and they were among the mighty Men helpers of the War. GOD inspir'd 'em with a tender sense of the Injuries offer'd to that good Man, and their own Common Peace. These joyn with him in an evil Day, when the Tyranny of a distorted Court had driven him out of the Land, from abiding in the Inheritance of the Lord, and laid him under temptations to go and serve other Gods. Their generous Friendship has a peculiar Record, There fell some of Manasseh to David, when he came with the Philistines against Saul to Battel. These made the first Attempt to break the Bondage that they were under to a Cruel Prince, and took a share with David, whilst he was driven like a Partridge upon the Mountains. This gave 'em such an endearment to him, that he sends up their Names to Heaven, and recommends 'em there. Let them shout for joy, and be glad that favour my righteous Cause; yea, let them say continually, let the Lord be magnify'd, who has pleasure in the prosperity of his Servant, and then my tongue shall speak of thy Righteousness, and of thy Praise all the Day long.

Secondly, Here's another Catalogue, of those that flow'd in to the same Undertaking; but it was after their King had been cut off for his transgression, as GOD himself calls it. They all knew he had left a Son behind him, and there was a party who could never so well fix their own Interest as upon that Bottom; but the main Body of the Tribes had their Thoughts better turn'd, they don't suffer their Reason and the pub-
lick

lick Peace to be enslav'd with a groundless Noti- Sermon I.
on; but get themselves ready arm'd to the War, and
came to David at Hebron, to turn the Kingdom from
Saul to him, according to the Word of the Lord.

HERE You see First, The Design with
which they Unite, A common Inclination to
turn the Kingdom from Saul to David; And, Second-
ly, What it was that guided 'em in it; *The Word
of the Lord.*

The Design or Cause, that they came about was
to turn the Kingdom of Saul to David. He was
now dead in Battle under a signal Frown of Pro-
vidence. GOD had laid him aside with a more
than ordinary Scandal upon him. And as he
forfeited the Crown himself, so he destroy'd the
Claim of his Family. 'Tis true, he kept up the
Name and Figure of a King, till his woful Life
funk upon Mount Gilboa; but his Title was de-
molish'd, GOD had publicly disown'd him:
Those Words were levell'd at him in Person,
when Samuel refus'd the common civility of a
Subject, and told him, *I will not return with thee,
thou hast rejected the Word of the Lord, and the Lord
has rejected thee from being King over Israel* And
when Providence made the full seizure afterwards,
it was but the late execution of this Sentence. He
was virtually dethron'd when the Prophet told
him, *The Lord has rent the Kingdom of Israel from
thee this Day, and given it to a Neighbour of thine,
that is better than thou.* To fulfill these things,
was that which these People came about to
Hebron.

1 Sam. xv. 26.

—ver. 38.

Sermon I.

THAT which gave the Design all its Life, and made it prosper, was, its being according to the Word of the Lord. This may signify one or both of these Things.

I. IT made good the Prophecies that GOD had given his People by Samuel. These are the express Words of the Story. *All the Elders of Israel came to the King to Hebron; and David made a Covenant with 'em in Hebron before the Lord, and they anointed David King over Israel, according to the Word of the Lord by Samuel.* This Divine Institution, was a thing universally known. Besides the Threatning against Saul, which I have but newly read, David was set apart to the Government with the deepest Solemnity in the presence of all his Brethren. He owns this, when he comes to disrobe, and lay down the Authority that he had worn Forty Years. He resigns it, as he took it, under the notion of a Grant from Heaven. *The Lord God of Israel has chosen Judah to be the Ruler, and of the House of Judah the House of my Father, and among the Sons of my Father, he liked me to make me King over Israel.* And the Interval between his Consecration to the Office, and his Enjoyment of it clear'd the Title: He was dispos'd of into such a Life, as prov'd a working him up for the Throne. In his Troubles, he went to dwell with Samuel at Naioth in Ramab. This fix'd the Eyes of all the People upon him. 'Twas the universal sense of the Nation, That GOD had chosen him to Rule the Tribes of his Inheritance. Nay, the Persons who set themselves against this Design, were stung with a Conviction that thus it would be: As Jonathan tells David,

Chron. xi.
3.

Chron.
xxiii. 5.

David, when he went to him in the Wood, Fear not, Sermon I. says he, for the hand of Saul my Father shall not find thee, thou shalt be King over Israel, and I shall be next unto thee, and that also Saul my Father knows. And Abner himself, who made such a Bustle to keep the Succession in the Right Line as he pretended, when he comes over, has his Tongue very ready at the common Argument. The Lord hath spoken of David, saying, by the hand of David my Servant will I save my People out of the hand of the Philistines, and out of the hand of all their Enemies.

1 Sam. xxiii. 17.

2 Sam. iii. 18.

2. THEIR doing this according to the Word of the Lord, may signify those particular Directions that he gave em in the management. He did not only appoint the Mercy, and nourish their Hopes of it, but he stirs up the People with an especial Force and Life to close the Design. He makes use of their unanimity and zeal as the Tools of Providence. As for God his Way is perfect, the Word of the Lord is try'd: He girds me with Strength, and makes my Way perfect: He makes my Feet like Hinds Feet, and sets me upon my high Places. Thou hast given me the shield of thy Salvation; thy Right Hand has holden me up, and thy Gentleness has made me great; thou hast enlarged my Steps under me. In that Song he enlivens the whole Story of this mighty Change, and turns it into Praise. For, as you see in the Title of it, He spake these Words to the Lord in the Day that he was deliver'd from the hand of all his Enemies, and from the hand of Saul.

Psal. xviii. 30, 32, 33, 35, 36.

IF You take the Text in both these Senses, it may be apply'd to any Deliverance in our Days. They are according to the Word of the Lord. Tho' we have not the Names of Persons, and the particular

Sermon I.

Psal. cii. 13.

Jer. xxix. 11.

Rev. x. 7.

particular Forms of Mercy set out so plainly as the *Jews* had 'em ; yet they are all conducted by the general Funds of Promise that refer to *New-Testament* Ages. They may be call'd his *arising to visit Sion* ; it is the breaking forth of *his Thoughts of Peace towards us*, and giving his Captives an *expected End*. We wait for the Enlargement of the Church, the Tumble of *Babylon* : When the Pomp and Sorceries of *the Harlot* lie floating as a great Wreck, then *the Year of his Redeem'd is come*. And this is no other than Words quicken'd into Life the Bible breathing in Providence ; 'tis *the Mystery of God that should be finished, as he has declared to his Servants the Prophets*. And then, it is *according to the Word of the Lord*. If you consider what a noble display of Providence the Happy Scenes have open'd with. 'Tis *the Recompence of God, the Vengeance of his Temple ; the Inquisition that he makes for Blood, and his kind remembering the Cry of the Humble*. So that I may give you the general Truth of the Words, and adapt 'em to the Mercy of the Day in this.

Doct. Such REVOLUTIONS in Government, as make for the Common Advantage and Peace, fall in with GOD's Purpose, and are under the Conduct of Providence.

WE mean no less than all this, when we say, They are *according to the Word of the Lord*. I must neither forget the Text nor the Day ; but as the one leads me into the other, I will consider what is Remarkable in 'em both, under the following Method,

I. I shall

I. I shall observe what Account we have of this Revolution, *The turning of the Kingdom from the House of Saul to David.*

II. CONSIDER, the great Affair, as it was according to the Word of the Lord.

I. HERE's the History of a Change in the Government, that GOD himself allow'd among his People. I shall not run thro' the whole Account, but only touch upon some Things that are most valuable in their Case, and may be easily transfer'd to ours. What I have to say upon his Subject, shall be rang'd under these two heads, *Saul's Forfeiture, and David's Title.*

(1.) THE Kingdom is rent from Saul, who may be call'd *the Lord's Anointed* in a more significant way than any Person in the World now can be. He was mention'd by Name to Samuel. He had a Vial of Oyl pour'd upon his Head, and the Ceremony expounded the same Moment ; *Is it not because the Lord has anointed thee to be Captain over his Inheritance?* To make it more evident, he had another Heart given to him, *The Spirit of the Lord came upon him* ; he Prophecies, and was in all his Actions so much above himself, that all who knew him before-time, said one to another, *What is this that is come unto the Son of Kish, is Saul also among the Prophets?* He was afterwards Chosen by Lot, and then presented to the People, who receiv'd him with Shouts of Approbation. His Royal Guards were a *Band of Men, whose Hearts God had touched.* He gives a noble handsel of his having the Spirit of Government,

1 Sam. x. 1.

2 x. 112

Sermon I.

vernment, by raising the Siege at *Jabesh-Gilead* and defeating the *Ammonites* so compleatly, that not two of them were left together. This was so visible an Instance of GOD's appointing him, that they go to *Gilgal*, and renew the Kingdom there; they Sacrifice Peace-offerings; and *Saul* and the Men of *Israel* rejoiced greatly before the Lord. And yet, tho' his Title is so well confirm'd, he dissolves it by Male-Administration; and this was publickly known. Indeed, with much ado, he gets *Samuel* to honour him before the Elders of the People, but he came no more to see him, till the day of his Death; and tho' he mourned for him, yet this was Testimony enough of the Lord's repenting that he made *Saul* King over *Israel*. The Notions of indelible Character; and a Sacred Person could do no Wrong, and must suffer no Just; belong rather to the Language of *Ashdod*, th of *Canaan*.

THERE are six Things that the Scripture has laid to his Charge as the Provocations of Almighty Justice against him.

1. THE first Miscarriage of his Reign was a woful diffidence of GOD. The Story is a very awful one. When *Samuel* had anointed him, he gives him several Signs that might be as a Prop to his Faith and Courage: But, among the rest of the things, he lays before him, one Plan of his Duty that was not to take place, till some time afterwards. *Thou shalt go down before me to Gilgal, and behold I come down unto thee, to offer Burnt-offerings and to sacrifice Sacrifices of Peace-offerings; Seven Days shalt thou tarry, till I come unto thee, and shew thee what thou shalt do.* 'Tis the first Act of Obedience

1 Sam. x. 8.

Obedience that GOD requires of him, and it seems to be given as a Test of his Behaviour. And indeed it prov'd the turning Point, upon which the continuance or the dissolution of his Authority depended. 'Twas two Years after that he came to Gilgal, his Army was trembling, the Philistines ready to swallow him up. At that time he had the weight of this Charge upon his Conscience. He remember'd with what Solemnity the Command was given, but here's a mighty Encounter between Fear and Duty. He tarried seven Days, according to the set time that Samuel had appointed, i. e. to the beginning of the seventh Day, as that Passage is usually understood, but Samuel came not to Gilgal, and the People were scatter'd from him, and Saul said, Bring hither a Burnt-offering to me, and Peace-offerings. Some Writers think the crime of this Action was his own presenting the Sacrifice, which was a Work that GOD had separated an whole Tribe to. But we need not go so deep in Conjecture, to find out his Wickedness. Here's a visible slur upon the Providence that had kept him thus far. You see how little he makes of a Command, when he suffers the appearance of Danger to get the mastery over his Convictions. You find, he does it with a regret; *I saw that the People were scatter'd from me, and that thou, says he to Samuel, camest not within the Days appointed, and that the Philistines gather'd themselves together to Michmash, therefore said I, the Philistines will come down to me to Gilgal, and I have not made supplication to the Lord, I forced my self therefore, and offer'd a Burnt-offering.* This made a gap in his Conscience, and was the beginning of a careless dissolute Reign: We read of few Applications to GOD after-

1 Sam. xiii.
7, 9.

—ver. 11, 12.

Sermon I. wards: For *David* complains, and gives this as the Reason why he would bring back the Ark of God because, says he, *we enquired not at it in the Days of Saul.*

1 Chron. xiii.

3.

THIS is a Case so very much Personal, that it was intirely his own: But yet there may be a parallel to it in the Carriage of others. It's a Crime of the same Malignity, when Princes have no regard to the chief Obligations of their Place; when they fall into Measures of their own, and do any thing that either Fear or Passion hurries 'em to, rather than take the plain Dictates of Law and Conscience. These force of Justice make a Person odious in the sight of GOD and Man. *The King by Judgment establisheth the Land; but he that receiveth Gifts overthroweth it.*

Pro. xxix. 4.

Num. xxiv.
40.

Deut. xxv.
17, 18, 19.

2. ANOTHER thing that *Saul* was charg'd with, is, His Partiality to the *Amalekites*. They were the first of the Nations that made an Attack upon *Israel*, when they came out of *Egypt*; but, as *Balaam* said of 'em, *Their latter End was to be destroy'd for ever.* There was so much inhumanity and baseness in that Action, that GOD preserv'd it in the Memory of his People, and consign'd it over to their Vengeance. Remember what *Amalek* did to thee by the way, when ye came forth out of *Egypt*: how he met thee by the way, and smote the hindermost of thee, even all that were feeble behind thee, and feared not God; Therefore it shall be when the Lord thy God has given thee rest from all thine Enemies round about in the Land which the Lord thy God has given thee for an Inheritance to possess it, that thou shalt blot out the remembrance of *Amalek*.

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Sermon I.

lek from under Heaven ; thou shalt not forget it. Here was an awful resentment of their Cruelty, and 'tis in pursuance of this Quarrel, that GOD put Saul upon that Expedition. I remember what Amalek did to Israel how he laid wait, for him by the way, when they came out of Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare 'em not, but slay Man and Woman, Infant and Suckling, Oxen and Sheep, Camel and Ass. Here, instead of hearty Obedience he does the Work of the Lord deceitfully : he spar'd Agag, and the best of the Sheep and Oxen and the Fatlings and Lambs, and all that was good would he not utterly destroy, but every thing that was vile and refuse they destroy'd utterly. So that his Obedience was Lust rather than Duty.

1 Sam. xv.
2, 3.

Verse 9.

THIS shuffling with the Command prov'd fatal to him. GOD has an early Resentment of it, and tells Samuel, it repents me that I have set up Saul to be King, for he is turn'd back from following me, and has not performed my Commandment. The ingratitude of this is what the Prophet urges upon his Conscience. When thou wast little in thine own sight, wast thou not made Head over the Tribes of Israel? and the Lord anointed thee King over Israel; and he sent thee on a journey, and said, Go, and destroy the Sinners the Amalekites, and fight against 'em untill they be consumed. Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the Spoil, and didst evil in the sight of the Lord?

Verse 11.

Verse 17.

A little Recollection, will help us to turn these Things upon our own Case. I need not tell you, what People have the vilest Name in our Laws,

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Sermon I. Laws, and are always most ready to embroil the Constitution. They have fallen upon us, *when we were faint and weary; and feared not GOD:* And yet these *Amalekites*, are more than spar'd. Indeed, Christianity is no Doctrine of Blood; there's nothing more remote from it, than Persecution and Cruelty. But 'tis very ill, when they, who have been the Tools of our publick Confusions, are receiv'd into Places of Honour and Trust, in defiance of Law and all the common Cries of Danger. The Party, who have the Blood of above Two hundred thousand laid at their Doors in a neighbouring Kingdom; These were empower'd with new Capacities of doing Mischief. A few Links more to their Chain, wou'd have given 'em compass enough to have destroy'd our Religion, Parliament, and all the Courses of Justice, and leave us to the Discipline of a Ravenous Army. We may look upon our Protection in those Days, with Wonder. It was the Blessing of that Promise; *Thou shalt keep them, O Lord, thou shalt preserve them from this Generation for ever.* When the Wicked walk on every side, and the vilest Men are exalted: The Faction, whom our Kings are Sworn to Guard us from at their Coronation, these had the Power of the Sword and the Bench. The extream Zeal that appear'd in the Prosecution of our best Nobility and Gentry, might lead us into that Lamentation, *Our Necks are under Persecution, we labour and have no rest: Servants have rule over us; there's none that delivers out of their Hand.* Men of low and base Original, *viler than the Earth*, but rais'd to be the Engines of Tyranny. *Princes are hang'd up by the Hand, the Faces of the Elders were not honour'd.* And that apparent invasion of our Privileges,

Psal. xii. 7, 8.

I am. v. 5. 8.

Verse 82.

Privileges, in denying us a Parliament, may be
 fitly express'd in these Words, *The Elders have*
deus'd from the Gates. Is not this sparing and ad-
 vancing a People that have shewn so long an An-
 tipathy to the Peace of Israel? We may easily for-
 get the Cry of the Humble; but GOD remember'd
 what Amalek did; and the Sin of Babylon is as
 deeply engraven, as we shall know, when they
 who are drunk with the Blood of the Saints, and the
 Martyrs of Jesus, come to have their Flesh eaten,
 and burnt with Fire.

Sermon I.

Verse 14.

3. SAUL's killing the Gibeonites, is another of
 those Crimes that lay heavy upon him. These
 were a People receiv'd into solemn Covenant,
 and had enjoy'd a limited Privilege for several
 Ages; but at last there are some Reasons of State
 for cutting them off. Indeed, we have no full
 Account of this, till the beginning of David's
 Reign, and then the Wickedness of doing it, is
 reviv'd in a terrible Famine. This publick Ca-
 lamity rag'd among 'em for three Years, and
 GOD tells David, *It is for Saul, and for his bloody*
House, because he slew the Gibeonites: Which he
 is said to do out of his zeal for the Children of Is-
 rael and Judah. 'Tis strange, that the Man who
 spared the Amalekites, should be so cruel to those
 that never offended him: He has an air of Com-
 passion against a Precept, and none at all for it.
 Will not GOD be aveng'd on such a Nation as
 this?

1 Sam. xxi. 1.

THE Iniquity of our Times that bears a pa-
 rallel to it is writ with a pen of Iron, and the point of
 a Diamond; 'tis engraven as GOD says in the Rock
 for ever. Need I tell you now how Jails and
 Gallows,

Sermon I.

Mos. iv. 2.

2 Sam. xxi.
8, 6.

Pro. xxvii. 4.

1 Sam. xviii.
21.

Gallows, Persecution in the most hideous Forms were the usual Arguments of the Party; and that for no other Crime, than the serving of GOD with a peace of Conscience. We had Witnesses and Juries contriv'd on purpose, and thus by *swearing, and lying, and killing, and stealing they break out, and blood toucheth blood.* Can a Course so vile as this, be to represent GOD? Must a Person that rages beyond all the bounds of Temper be call'd his *Anointed*? What dreadful Ideas will an oppressed People have of these Titles? Such barbarous Treacheries cry for Vengeance to *the Lord God of Sabbath.* He remember'd the Case of the *Gibeonites* a long while after the Injury was given, and He's not to be appeas'd, till Justice is done on the Offenders. *The Man that consum'd us, and devis'd against us, that we should be destroyed from remaining in any of the Coasts of Israel; Let seven Men of his Sons be given us, and we will hang 'em up unto the Lord in Gibeah of Saul, whom the Lord did choose.*

4. HIS unnatural Cruelty to *David*, This had no other Provocation to lead it on, but the worth of the Person, against whom it was directed. *Wrath is cruel, and Anger is outrageous, but who can stand before Envy?* When People are affronted with the Integrity of another, the Christian has a sad choice, either to lose his Peace with Man or that with Conscience. Besides *David's* service to the Publick, there was another Engagement upon *Saul*, I mean, the Relation he had brought him into; Tho' it was no love on the Father's part that guided it, but a meer selfish Policy, *he gives him his Daughter, that she might be a Snare to him.* Yet, after an Obligation

on so enhaunced, he pursues him upon the *Sermon I.*
 Mountains, tho' *there was no Iniquity in his hand.*
 He is uneasy at the Favours that *Jonathan* shows
 him, and speaks in a Language, one would think,
 beneath a Throne, *Thou Son of a perverse rebellious*
Woman, do I not know, that thou hast chosen the Son
of Jesse to thy Confusion; for as long as he lives upon
the Ground, thou shalt not be establish'd in thy King-
dom. And, if you look into the fatal Occasion of
 this uneasiness, you'll be able to think what it
 was, that kept it working. When *David* came
 from the slaughter of the Philistine, the Songs of
 Israel attended him with that Praise, *Saul has*
slain his Thousands, and David his Ten Thousands;
 And, it's said, *the King eyed him from that Day for-*
wards, and complain'd, what can he have more but
the Kingdom? The furious pursuit of this Quarrel
 I will not turn you to; it lies abroad in the Hi-
 story, he that runs may read it.

1 Sam. xx.
30.

YOU need not be at any violent pains to fix
 this Matter upon ourselves with a pertinent Ap-
 plication. The Methods that were taken to de-
 fraud the late King with his Royal Consort, and
 her Present Majesty, are notorious enough; they
 flung in the meanest Imposture, Shams beneath
 the Dignity of a Throne, as a Bar between the
 Nation and their Happiness. *Solomon* has taught
 us what to think of a Court that gives any pro-
 tection to Forgery. *When a Ruler hearkens to*
Lies, all his Servants are wicked. When ill De-
 signs are carried on by worse Methods, can any
 Name make the Delusion sacred? Does a fair
 Title need to be supported with Artifice and Vi-
 olence, or can a bad One be defended by it? No,
GOD has broken the Net, and we are escaped. We
 live

Pro. xxix. 12.

Psal. cxxiv. 7.

Sermon I. live to see, that all their Intrigues to hinder our Settlement were in vain; He has disappointed the Devices of the Crafty, so that their Hands could not perform their Enterprize.

5. **ANOTHER** fatal Miscarriage that we meet with in *Saul's* History, is, His killing the Priests of the Lord. This was a Passion inflam'd by a private Jealousy. *Abimelech* had given *David* some Bread, and *Goliath's* Sword; and this was observ'd by *Doeg the Edomite*. Upon which, the King charges him with Conspiracy against him; and to make out the Plot, there is only the Evidence of a profane Stranger. *Saul* commands the Soldiers to shed their Blood, but they started back from a thing so vile and hateful: But the Man, who had so little Conscience as to be an Informer, takes upon himself the last part of that Tragedy: So that on one Day, there fell fourscore and five Persons wearing a Linnen Ephod.

1 Sam. xxii.
18.

Pro. xx. 18.

SUCH a brutal Excess as this, is enough to set the Crown a Tottering. Mercy and Truth preserve the King, and his Throne is upheld by Mercy. And the Reverse to these, carries an unavoidable Ruin in it. 'Tis time for Providence to take the Alarm, and scatter a diffusive Thunder. Here's Profaneness and Cruelty joyn'd, when the Ministers of the LORD's House are made the off-scouring of the Earth. These Severities have strain'd the Constitution of Empires. When once Men run into the Fury of Persecution, they are only digging a Pit for themselves. *Jerusalem* is to be both a Cup of Trembling, and a burdensome Stone to all the People, that are gathered against her.

Zech. xii. 2, 3.

ber. The Cry of those *under the Altar*, shall be heard at last against them that *live on the Earth*, and then, *the Things that shall come upon 'em, make haste*. Whilst our Land was cover'd with a Deluge of Perjury, Rapine and Blood, *the Glory was departed from Israel*; our publick Reputation in the World vanish'd; we look'd like a People neglected by GOD; till He *breathed upon our slain*, and made *the dry Bones live*. Sermon I.

6. HIS applying to *Satan* for Advice, was that which gave the last Blow to his Government. Saul dy'd for his Transgression, which he committed against the Lord, even against the Word of the Lord which he kept not, and also for asking Counsel of one that had a familiar spirit, to enquire of it; and enquired not of the Lord: therefore he slew him, and turned the Kingdom unto David the Son of Jesse. 'Tis hard indeed, to speak of any People who go under the Name of Christians, and suppose that a Story so profane, can belong to them! But, really, the application is fairer, and more genuine than I could wish it. For, besides their Cries to departed Saints, and the clumsy dealings they pretend to have with evil Spirits, the Measures they took to promote their Cause, were indeed a Work of Darkness. No Treachery or Blood could stop the Career of their Zeal. Instead of keeping up to the Christian Rule, they sunk too low for Human Nature: And whence could they have their assistance, but from beneath, where they got their Cause? This is the Language which the Holy Spirit gives of such whose Profession breaths out Cruelty, the People themselves are call'd, *The Synagogue of Satan*; and the suffering Party, are told who it is that *Heads the Tumult, the Devil shall* cast

1 Chron. x.
13, 14.

Rev. xi. 9.

Sermon I.

verse 10.

verse 13.

cast some of you into Prison, and they shall have Tribulation ten Days. And they that bear their Testimony for CHRIST in a Superstitious Place, are said to do it in the City where Satan's seat is.

THESE were some of the Things, that gave an effectual Blast to Saul; and so, after he had gone his round of Oppression and Baseness, the GOD that lighted him up, blew him out again; and he went away in a Snuff. I gave thee a King in my Anger, and took him away in my Wrath.

Ios. xiii. 11.

II. DAVID'S TITLE, fills up a large part of the History. His being the King's Son-in-law, set him more to the View of the People, and gave them a Resentment of his ill Usage; but the Scripture has mention'd several other things, as his Right to the Crown.

Act. xiii.

22.

1. HE was Chosen by GOD himself: There's nothing can have a brighter Evidence than this. The Apostle, who speaks of it so many Ages after, refers it all to Providence: After GOD had removed Saul, he rais'd up unto them David to be their King, to whom also he gave Testimony, and said, I have found David the Son of Jesse, a Man after mine own Heart, who shall fulfill all my Will. Samuel foretold it, and as an Assurance of what was to be, they had it upon the Credit of a great Solemnity: He was Anointed in the midst of all his Brethren: And 'tis this that clenches the Argument at their Revolution; We are thy Bone and thy Flesh. And also in times past, when Saul was King, thou wast he that leddest out, and brought in Israel: and the LORD thy God said unto thee, Thou shalt save my People Israel, and be Ruler over them. So plain an Election as this, GOD has never promis'd to any other Kingdom: 'Tis confin'd to the Jewish History.

1 Chron. xi. 2.

2. HE

2. HE had the unanimous Call of the People. Several came to Ziklag, and others afterwards to Hebron. There was, indeed, a Faction that had Abner, a veteran Souldier, for their Head; but these dwindled away; The General revolted, the Pretender lost his Life, and they that herded with him, all their fair Expectations.

3. HIS fitness for the Work is very accurately laid down in the History. He is sometimes call'd a Man after God's own Heart: And when Samuel tells Saul of his Forfeiture, he lets the Sentence fall with the weight of this in it: *The Lord has rent the Kingdom of Israel from thee, and given it to a Neighbour of thine better than thou.* And indeed, without this 'tis in vain to say that Rulers are of GOD's raising up, in any other Sense than publick Calamities are.

4. TO mention no more, he had been prepar'd for the tender part of the Government by many Adversities; 'Tis upon this, that they could say, *Lord, remember David and all his Afflictions.* The publick Enemies of Religion had almost destroyed his life to the Ground, and a malignant Party among themselves, gave him an equal Disturbance. Thus he was happily moulded by the Difficulties that he met with, to a Reign of universal Clemency. These were all Preparations for a Throne. He was taken from the Sheepfolds, from following the Ewes great with young, to feed Jacob and Israel; So he fed 'em according to the Integrity of his Heart, and guided 'em according to the Skillfulness of his Hands. The Troubles of his own Life were of great advantage to soften him in the Course of his Government. This was so just and equal, that there's a threefold Honour put upon it in Scripture. He was a Patern to

Psal cxxxii. 1

Psal. lxxviii
70, 71, 72.

Sermon I.

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Psal. lxxviii
70, 71, 72.

Sermon I.

Mic. v. 2.

zek. xxxiv.

3, 24.

Zech. xiii. 8.

Psal. lxxi. 20.

1 Sam. xvii.

30.

all his Successors; for when any of 'em are commended, 'tis under this Character, He *walked in the ways of David his Father*. But more than that, the King and Ruler whose goings forth have been of old from everlasting, takes a Name from him; I mean our Great Mediator. *I will set up a Shepherd over them, and he shall feed 'em, even David my Servant; I the Lord will be their God, and my Servant David a Prince among 'em*. And, then, in the last place; when the LORD revives his Work in the later days; such as he employs are to be thus qualified, *He that is feeble among 'em shall be as David, and the House of David shall be as God, as the Angel of the Lord before 'em*.

YOU will easily imagine, that in turning over these Characters I have a later Example in mine Eye; The NOBLE PRINCE who landed amongst us this Day. GOD had shew'd him sore Troubles, and afterwards enlarg'd his Greatness and Comfort on every side. His Bravery of Soul was pent up for a time within a sphere of more private Action. But, as 'tis said of David, when he was only a General, *Wherever he went he behaved himself wisely, so that his Name was much set by*. Providence made him capable to stand the shock of many an Assault, in his younger life, that at last he might be fix'd as a Bank to stop the roaring waves of Tyranny. The early Dangers that he met with were to temper his Soul for a more copious Service. After he had been the Defence of his own Country from a French Deluge, he comes to rescue Ours when verily *there was but a step between us and Death*. The Passions of Stoutness and Clemency that are so remote from one another mingled all their force in him; that he might answer both

both the Offices of a King; a General to fight our Battles, and a nursing Father to the Welfare of his People. And, what Reason have we to admire the Divine Goodness that turn'd the Kingdom from Saul to such an one? There's another part of the Text, which my Thoughts had their chief Design upon, when I begun with it; and that is, The Conduct of Providence in these Revolutions; they are according to the Word of the Lord. But I cannot proceed to these things, without giving you too much Enlargement, or them too little; I will therefore venture upon another Opportunity for that. What you have heard may close your attention with a general Remark or two upon it.

WE see from these Changes, that God is King, he puts down one, and sets up another. The wicked may deal in proud Wrath, but he is above them. Come and behold the Works of the Lord, the Desolations that he has made in the Earth: He has broken the Bow, and cut the Spear asunder, and burnt the Chariot in the Fire. We may justly say on this Day of good things, Be still and know that he is God. And then,

Psal. xli. 8, 9.

THIS may teach us what to do with our hopes of any new Blessings; turn 'em into Prayer, and send 'em towards Heaven. The Salvation of Israel is not yet come out of Sion; but the Vision is for an appointed time; at the End it shall speak, and will not lye. Our Successes this Year have not run so smooth as they did the former; we have had some Rubs to a Campaign that our Hopes had magnify'd before-hand. But you see from whom we are to fetch the Remains of Victory. Let Faith rise out of the Disappointment. Bewail

Sermon I.

Psal. lx. 9, 10.

Bewail, and Bleed together, as the Psalmist does: *Who will bring me into the strong City? who will lead me into Edom? Wilt not thou, O God, who didst cast us off? and thou, O God, who didst not go forth with our Armies?* We have, this Day, a Sample of Almighty Love: The Liberties and Peace, that were restor'd at the Great Revolution, tell us what G O D can do. The continuing Mildness we are under at home, when the Gains of War are so rich abroad, lets us see, that the Mercies which began with the last Reign, did not end with it. He has so own'd our Settlement, as gives us the clearest Evidence, That this Turn of the Kingdom from one to another, was according to the Word of the Lord.

Mic. iv. 11.

WHEN the late King W I L L I A M, was call'd into his Master's Joy, *Many were gathered together, that said, Let her be defiled, let our Eye look upon Sion. But they knew not the Thoughts of the Lord, neither do they understand his Counsel.* He has graciously given us another Sovereign upon the Foot of the Revolution, and guided her by the same Spirit. This has been a Reign of Wonders in the Field, and no less admirable for an Union among ourselves. The Devices that were set on Foot to embroil us, were happily crush'd. G O D has scatter'd the People that delight in War. Let Him have the Glory of all our Gratitude for what we have got, and of an unshaken Dependence for what remains. I will say no more, when I have put the Psalmist's Words into your Mouths: *Thy God has commanded thy Strength; strengthen, O God, that which thou hast wrought for us.*

Psal. lxxviii.
28.

I CHRON. XII. 23.

Sermon II.

Nov. 5. 1708.

These are the numbers of the Bands, that were ready armed to the War, and came to David to Hebron, to turn the Kingdom of Saul to him, according to the Word of the Lord.

THE Last Year I told you, these words belong to the History of a Revolution in Israel, and may be consider'd with an Eye to Ours, which begun by the Favour of Heaven this Day Twenty Years, There are two Parts in the Text; *First*, The Design that those People came about to Hebron, and it was a Cause worthy of their being Armed; It deserv'd their drawing a Sword: *Twas to turn the kingdom from Saul to David.* *Secondly*, This is all according to the Word of the Lord. i. e. Either the Birth of the many Prophecies that he had given 'em; or it may signify, that what they did was by the peculiar Direction of Heaven; and so the Sense of the Words lies in this plain Observation.

Such REVOLUTIONS as make for the Common Peace, are according to the word of the Lord. They agree with his Purpose, and fall under the Conduct of his Providence.

THE Method I made choice of was,

I. TO

Sermon II.

I. TO Consider this Revolution among the Tribes of *Israel*.

II. SHOW how these Great and Happy Things are *according to the Word of the Lord*.

THE Former of these, the *turning the Kingdom from Saul to David*, had two Branches; *Saul's Abdication or Forfeiture*, and *David's Title*.

UNDER the First, I run thro' the several parts of his Male-administration, and show'd to what it is that the Scriptures impute the rending the Kingdom from him, and giving it to another. Tho', when he was call'd *the Lord's anointed*, it signify'd no less than his being the very Man, whom GOD had chosen by Name. An Honour confin'd to those People, and what none else can pretend to, without an Impudence that deserves to be laugh'd at, rather than argued with. And yet, this Man, who had an undoubted Grant of the Kingdom by Heaven itself, is rejected from being a Ruler, and another chosen.

David's Title was a Divine Appointment, and a Popular Concurrence; The Tribes *came to Hebron to turn the Kingdom from Saul to him*, and this is said to be, *according to the Word of the Lord*, which is

THE second Part of the Text. I have already given you Two Things as the Sense of this Expression, and shall now consider it at large with an Eye to them both.

First,

First, THAT such Revolutions fall in Sermon II.
with his Design: And

Secondly, THAT they are supported by
the Blessing of his Providence.

1. THE rending of the Kingdom from those
that have abus'd their Trust, and putting it into
better Hands, is not only the Right of Humane
Nature, but it's according to the Word of the Lord,
and answers the Designs that he has publish'd.
This has been the course of his Providence in all
Ages. *Ask thy Father and he will show thee, thine
Elders and they will tell thee.* 'Tis an Observati-
on as old as *Job's Days, He shall break in pieces* Job xxxiv. 24.
*mighty Men without number, and set others in
their stead.* And lest wee should think this only
means their dying, he goes on to shew us, that
a visible Justice is acted upon 'em; *He strikes 'em
as wicked Men, in the open sight of others.* And Verse 26.
this is with a Regard to those, who are under
their Yoke; *the Hypocrite shall not reign lest the
People be ensnar'd.* Verse 30.
GOD spoke his mind at large
to the *Jews* upon this Head. He had order'd 'em
a long while before-hand, if they would have a
King, to make 'em like other Nations, he must have
a Copy of the Law before him, lest his Heart should be
lifted up above his Brethren, and turn aside from the
Commandment, to the end that he might prolong his
Days in his Kingdom, he and his Children in the midst
of Israel. This was the Condition of the Govern-
ment: For, as here's the promise of an enduring
Honour to him and his Race, whilst these Rules
of Empire were Sacred to him, so the Reverse
to it must be understood in the case of his Rebel-
lion against GOD, and his Tyranny over the
E. People.

Deut. xvii. 20.

Sermon II. People. When they hurried on to have a King
Samuel tells 'em on the Coronation-day, *if they*
still do wickedly, both he and they shall be destroyed
 1 Sam. xii. ult. From these general Hints, they had warning
 enough; and the Schemes of Government laid
 down before 'em; But the Case is still plainer,
 when he comes by Divine Order to confront
 Chap. xiii. 14. *Saul* at the Head of his Army, *Thy Kingdom shall*
not continue; the Lord has sought him a Man after
his own heart, and commanded him to be Captain over
his People, because thou hast not kept the Word which
the Lord commanded thee. This he repeats upon
 Chap. xv. 28. the occasion of another Crime, *The Lord has rent*
the Kingdom of Israel from thee this Day, and given
it to a Neighbour of thine, that is better than thou.
 In both those places, the Prophet argues from
Saul's being unqualify'd; and grounds the Revo-
 lution that should happen among 'em upon the
 general Advantage of that Change, After this,
 when *David* was anointed, that all *Israel* might
 know it, the Spirit of the Lord came upon him from
 that Day forward. This was such a discovery of
 GOD's Mind, that *Saul* himself owns it under
 a violent Impression. *I know that thou shalt sure-*
ly be king, and that the Kingdom of Israel shall be
establish'd in thy Hand. *Abner* falls in with the Ar-
 gument, *the Lord hath spoken, saying, By the Hand*
 2 Sam. iii. 18. *of my Servant David will I save my People.*

INDEED, these are Things that we have
 no immediate Concern with; it cannot be said of
 any now, That they are Governours according
 to the Word of the Lord, if you take the Expressi-
 on in this stricter sense. He no further names the
 Persons in our Age, than as his Providence
 gives 'em a fitness for the Work, and an endear-
 ment

ment to the People. But yet such Revolutions Sermon II.
 may be said to be *according to the Word of the Lord*,
 as they fall in with those Designs, that he has
 told us, are very dear to him.

1. THE reforming of his Worship.
2. RESTORING the Rights of Human Nature.
3. MAKING Inquisition for the Blood of his People.
4. THE Advancement of the Redeemer's Kingdom.

1. 'TIS certainly *according to the Word of the Lord*, that all the Abominations which have run into his Worship, shall be taken away; *we have a sure Word of Prophecy to tell us, the things that will shortly come to pass.* We have liv'd to see what the Apostle spoke of in his Day, That the Man of Sin, the Son of Perdition should be reveal'd, who opposes and exalts himself above all that is called God, so that he as God, sits in the Temple of God, showing himself that he is God. The mystery of Iniquity has been working for a long time: And we know, That, that wicked One shall be consumed by our Lord with the Spirit of his Mouth, and destroyed with the Brightness of his coming. There is a Day, when he will take his Fann into his Hand, and thoroughly purge his Floor. Whatever unconcern there may now be upon the Churches, yet the Time will come when they who are written among the Living in Jerusalem shall be jealous for the Lord of Hosts. We according to his Promise look for a New Heaven,

² Thess. xi. 3,
4.

Verse 8.

Matt. iii. 12.

Sermon II. *and a New Earth wherein dwells Righteousness; the brightest Reformation that ever yet was seen; When a zeal for GOD's Ordinances in their Purity will swallow up all carnal Affections, according to that prophecy. It shall come to pass in that Day, saith the Lord of Hosts, that I will cut off the Names of the Idols out of the Land, and they shall no more be remember'd: Also I will cause the Prophets, and the unclean Spirits to pass out of the Land; and it shall come to pass, when any shall yet prophesie that his Father and his Mother that begat him shall say unto him, Thou shalt not live, for thou speakest Lies in the Name of the Lord, and his Father and his Mother that begat him shall thrust him thro' when he prophesies.*

Zech. xiii.
2, 3.

THE Wisdom that descends from Above, as it came out of CHRIST's Hands was pure and peaceable; and with this native Simplicity, it run thro' the Kingdoms of the Earth: 'Tis represented as a Stone cut out without Hands; there was no Human Art to give it a Beauty, or make its Way more prosperous; and yet it breaks to pieces the Image of Iron, Clay, Brass, Silver and Gold. The Powers of this World are so little able to stand before it, that they become like the Chaff of the Summer Threshing-floor; and the Stone that smote the Image, was a great Mountain and fill'd the whole Earth. Thus it was that Christianity enlarg'd itself at first, not by Might, nor by Force; but by the Spirit of the LORD of Hosts. But when the Beauty of Holiness decay'd, People endeavour'd to supply what was gone, by dressing it up to the Luxury and Pride of Men; till at length, instead of a Gospel and a Worship, that are the Power of God, we had it new modell'd; it was only the Crea-
ture

Dan. xi.
34, 36.

ture of Human Prudence. And what Confusion Sermon II
 has this made in the World? First, They refin'd
 upon the Institutions of Heaven, and then estab-
 lish'd their own Amendments with as much Ter-
 ror as they could. That Order has stood a long
 time, *That whoever will not worship the Image of*
the Beast, shall be kill'd. And he causeth all, both
rich and poor, small and great, free and bond, to re-
ceive a Mark on their Right-hand or their Foreheads:
And that no Man might buy or sell, save he, that
has the Mark, or the Name of the Beast, or the num-
ber of his Name.

Rev. xiii. 1
16, 17.

THESE were Things foretold by the Apostles,
 It begun in their Day. There would be *false*
Teachers, who privily brought in damnable Heresies,
denying the Lord that bought them, and bringing upon
themselves swift Destruction. Many should follow
their pernicious Ways, by reason of whom, the Way of
Truth would be evil spoken of, and thro' Covetousness,
with feigned Words, they would make merchandize
of the People. That Church of Ephesus in parti-
cular, where St. Paul for the space of three Years,
declared to them the whole Counsel of God, was to
have grievous Wolves enter in among them: Nay,
of themselves should Men arise, speaking perverse
things to draw away Disciples after them. But
when the Day of the Lord comes, it's over and over
again call'd, The Vengeance of his Temple. He will
turn to the People a pure Language, that they may
call upon the Name of the Lord, and serve him with
one consent. We know, that the Mother of Abomi-
nations shall come down, that the Heavens, and
the Apostles, and Prophets may rejoyce over her. The
Nations of the Earth shall have Day-light to
set them at liberty from the Superstitions that they
are

2 Pet ii. 1, 2
3.

Acts xx. 29
30.

Jer. l. 28.
li. 16.
Zeph. iii. 8.

sermon II. are fallen into. These are Things according to
the Word of the Lord. And

ev. xvii.
17.

THIS is one of the Blessings that came with our Revolution. As the time was hastning that the Kings of the Earth should hate the Whore, and make her desolate; God put it into their Hearts to fulfil his Will. England had made an admirable Stand in the general Reformation, under the short Reign of that Excellent Prince Edward VI. in whom there were so many good things towards the LORD God of Israel, in the House of Jeroboam. After that Q. Mary over-run the Work with Blood and Ravage, the Men who had done so famously by the Word of their Testimony, came to Plead another way, by not loving their Lives unto the Death. For the Elects sake, those Days were shortned. The Bloody and Deceitful did not live out half their Days; and in a little time the Indignation was over-past. But, in many respects the Glory of the second House was not equal to that of the first. From that time, they have been making their secret Encroachment upon us, as if they would bring us to that by Degrees, which could not be propos'd without Danger all at once. They took up with lower Conquests for a while, pleasing themselves that we had got a smattering of their Superstition, when we spoke half the Language of Ashdod, and half that of Canaan. Calling Ministers of the Gospel by the Name of Priests, The Lord's Table an Altar, and the Communion of the Body of Christ a Sacrifice, This is a perverting the Phrases from what the New Testament means by 'em. Whilst we slept an Enemy sowed Tares.

Mat. xiii. 25.

THEY

THEY carried on the *Mystery of Iniquity* thro' several Reigns, and were at last so powerful as to get a furious Champion of their Cause upon the Throne. We were then in the worst condition of *Leprosie*, and must cry out *utterly unclean, when the Plague was in the Head*. But God had pity on his Great Name, which we had *prophan'd*, and once more rescued our Religion from the *Pride of Men, and the Strife of Tongues*. This was one thing sav'd at the Revolution, and 'tis according to the Word of the Lord, as it falls in with a Design, that we so often read of in Scripture. We are told that the Time will come, when nothing that belongs to Idolatry shall stay behind. All the Terms and Ways of expressing ourselves that we have got from a Superstitious Crew must be sent to the place whence they came, *I will cut off, saith he, the Remnant of Baal from this Place, with the Names of the Chemarim and Priests*. We are no longer to talk like 'em. In that Day, thou shalt call me *Ilhi*, i. e. my Husband, thou shalt no more call me *Baal*, which signifies my LORD, because I will take away the Names of Baalim out of her Mouth, and they shall no more be remember'd by their Name.

Sermon I

Lev. xiii. 44

Zeph. i. 4

Hof. ii. 16,
17.

2. 'TIS according to the Word of the Lord, That the Rights of Human Nature shall be established, to crush under his Feet all the Prisoners of the Earth; to turn aside the Right of a Man before the Face of the most High, to subvert a Man in his Cause the Lord approveth not. 'Tis pity the Doctrines of Slavery should be promoted under the Christian Name, when there's nothing wider from the Design of our LORD's coming into the World, and the Rules that he has left for his People to walk by.

Lam. iii.
34, 35, 36.

sermon II. by. What can be more absurd and cruel than to tell us, That he who came to deliver us from Satan, has made it essential to our Peace with him, that we submit to all the Excesses of Tyranny. 'Tis a *reasonable Service* that we are call'd to, as it includes our Behaviour both to GOD and Man. There's nothing in it that Nature itself will start at when it's well informed. But if this is a truth, That a Sett of People have a Divine Right to our Obedience, and to resist 'em is *Damnation*, When they are going on with a notorious Injustice, we must by no means say, that the Yoke of CHRIST is an *easy* one.

THE R E's nothing in Reason to persuade me that my Life is another's Property, and am I brought into this Misery by the Gospel? Our LORD *came not to destroy Mens lives but to save em*, and are his Rules so much a Discord to himself? I know two or three Sentences in the thirteenth Chapter to the Romans come under a yearly Execution by some that *walk in Craftiness, and handle the Word of the Lord deceitfully*. But, 'tis plain the Apostle would never say, that a Tyrant is an *Ordinance of God*, in any other Sense than our Afflictions are, the Prophet indeed has told us, that *God has ordained 'em for Judgment, and establish'd them for Correction*. But if that's all, they are no more *Jure Divino* than a Distemper is; and we may apply to the rational Methods of Cure in one Case as well as the other. The Reason that he gives for our Obedience, strikes off so wild an Opinion as this; that *they are not Terrors to good Works, but to the Evil; wilt thou then not be afraid of the Power? if thou dost that which is good, thou shalt have Praise of the same. He is the Minister of God*

Heb. i. 12.

Rom. xiii.

3. 4.

God to thee for good, but if thou dost evil, be afraid, *Sermon II.*
for he bears not the Sword in vain. He's the Minister of God, a Revenger to execute Wrath upon him that is evil. Yet this Text that shows us the just Measures of our Submission has been abus'd by the sleight of Men, to make Rulers above Law, and Subjects beneath it.

IS this doing the Work of an Evangelist, and making full Proof of their Ministry? Are these Men preaching up Repentance and Remission of Sins in the Name of Christ? Can such hard Sayings belong to the glad Tydings of Great Joy, that shall be to all People? That which our LORD call'd the Gospel, was to preach Deliverance to the Captives, *Isa. lxi. 1, 2.* and the opening of the Prison-doors to them that are bound, to proclaim the acceptable Year of the Lord, and the day of Vengeance of our God, to comfort them that mourn in Sion; and it's pity, that they who pretend to have his Name upon 'em, should have no Doctrines so much at heart, as those for the enslaving of Mankind. 'Twas a sad part of Jerusalem's Misery, Thy Prophets have seen vain and foolish things for thee, and they have not discovered thy *Lam. ii. 14.* Iniquity, to turn away thy Captivity, but have seen for thee false Burthens, and causes of Banishment. Now, when a People fall in with those Measures that make for the rescue of their Liberty, 'tis according to the Word of the Lord. We have Promises upon Record, and GOD will establish his Word unto his Servants, that there shall be no hurting nor destroying in all his Holy Mountain. *Zeph. iii. 11* When the high Way of Holiness comes to be open'd, the *Isa. xxxv.* Unclean are not to pass over it. It will be so plain *8, 9.* and easie, that no Lyon shall be there, no ravenous Bird go up thereon. And this we understood at

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the

Sermon II. the Revolution. There was a Contest whether we should be govern'd by the King or by the Law; and when it was brought to this, that *no Man could serve those two Masters*, we turned *out* the one, and kept in the other.

3. 'TIS according to the Word of the Lord, that there shall be an Inquisition for the Blood that is shed. God is jealous and revengeth, he is furious and takes vengeance on his Adversaries, and reserveth Wrath for his Enemies. The Lord is, indeed, slow to Anger, but he is great in Power, and will not at all acquit the Wicked. He has his way in the Whirl-wind and in the Storm, and the Clouds are the dust of his Feet. Saul's killing the Priests of the Lord, and his eager pursuit of David came heavy upon him at last, when his Shield is vilely cast away upon the Mountains of Gilboa, and the Beauty of Israel was slain upon the High-Places of the uncircumcised. GOD suffers a Tyrant to go on frowardly in the way of his Heart for some time, but they that shew'd no mercy, shall have judgment without mercy. There's a Cup in the Lord's Right Hand, and the Wicked shall wring out the Dregs of it. There is to be a reckoning for all the Blood of his Servants that is shed. The Souls of them that were slain for the Word of God, and the Testimony they held, are receiv'd under the Altar, and are pleading there, How long, O Lord, Holy and True, dost thou not judge and avenge our Blood upon them that dwell on the Earth? 'Tis observ'd, that white Robes were given to every one of 'em, and it was said unto 'em, that they should rest for a little Season, till their Fellow-servants also and Brethren that should be kill'd as they were, should be fulfill'd. And when this is over, we read of the Kings of the Earth and the Great

Nah. i. 2, 3.

2 Sam. i. 19,
20.

Jam. ii. 13.

Psal. lxxv. 8.

Rev. vi. 9,
10, 11.

Great Men, and the Rich Men, and the chief Captains fleeing to the Dens and Rocks of the Mountains, because the Great Day of the Lamb's Wrath was come. Sermon II.

THERE are the Materials of a long Quarrel with *Babylon*, because in her was found the Blood of the Prophets and Saints, and of all that dwell upon the Earth. I need not go far back into our History to tell you what violent Measures have been carry'd on to sink our Religion and Liberties. 'Tis within the Memory of several yet alive, that near Two hundred thousand Innocent People fell in the Year 1641 in that hideous Massacre of *Ireland*. And 'tis still fresher, if I put you in mind of the woful Persecutions in *Great Britain*: How many Families were ruined? Some starved in Goals, others driven into *Dens and Mountains of the Earth*, of whom the World was not worthy; tho' the Lord God of Gods he knows, and *Israel* he shall know, that it was not for any Rebellion or Transgression against the Lord. Swearing some Great Men our of their Lives, poysoning, stabbing and cutting the Throats of others; the garbling of Corporations, the packing of Juries were some of the Steps for a general Conquest over us. And when things were ripe enough, we had a standing Army in the time of Peace; and most of these Forces under the Command of *Irish Papists* in open defyanse of the Law. But these People were the best us'd to Protestant Blood, and so the more prepar'd for another Slaughter, But, *this turning of things up-side down* was esteem'd as *Potter's Clay*; in a little time, the terrible One was brought to nought, the Scornes consumed, and they that watch for Iniquity, cut off.

Ch. xviii. 24.

See Dr. Lambert's Sermon Preach'd before the Protestant Nobility and Gentry of that Kingdom, at St. James's Octob. 23. 1708.

Isa. xxix. 16 20.

Sermon II.

A H A B, when he had got *Naboth's* Life and Vineyard, was easy enough for some time; but the Prophet found him, *Hast thou slain, and hast thou taken possession? In the place where Dogs licked the Blood of Naboth, shall Dogs lick thy Blood, even thine.* From that moment the Decree commences, and the execution comes at several times. For when *Jehu* had slain his Son, he says to *Bidkar*, his Captain, *Cast him into the portion of the Field of Naboth; for remember, how when thou and I rode together after Ahab his Father, the Lord laid this burden upon him. Surely, I have seen Yesterday the Blood of Naboth, and the Blood of his Sons, saith the Lord, and I will requite thee in this plat of Ground.* 'Tis a Maxim that's laid down in Scripture, and founded upon everlasting Morality, *Ye shall take no satisfaction for the Life of a Murderer, that is guilty of death; he shall surely be put to death. Ye shall not pollute the Land wherein ye dwell: for Blood it defiles the Land: and the Land cannot be cleansed from the Blood that is shed therein, but by the Blood of him that shed it.* If this is neglected by Men, Providence takes up the Quarrel, and sometimes lays up the Iniquity of Fathers for their Children. We read in some Cases, when the Satisfaction of publick Justice is defer'd, it has only fallen heavier at last. *Joab* the Son of *Zeruiah* had shed the Blood of War in Peace; but he was useful to the Revolution; and *David*, tho anointed King, found his Hands too weak: However, it's left as a Death-bed Charge to *Solomon*, that his hoary-hairs should not come down to the Grave in Peace. And his Rebellion in favour of *Adonijah*, lets in the long-design'd Misery. This is what we are waiting for, in the present Confusion of War, that when the Cities of the Na-

tions

1 Kin. xxi. 19.

2 Kin. ix.
25, 26.Num. xxxv.
31, 33.

tions are falling, Great Babylon may come in remembrance before God, to give unto her the Cup of the Wine, of the fierceness of his Wrath.

Sermon I

Rev. xvi. 1

4. WE know that the Gospel is to have a free Course, and be glorify'd, and the Kingdom shall be the Lord's: From the rising of the Sun, to the going down of the same, my Name shall be great among the Gentiles. The Earth shall be full of the Knowledge of the Lord, as the Waters cover the Sea. The Kingdoms of this World, are to become the Kingdoms of the Lord, and of his Christ, and he shall Reign for ever and ever. He will take to him his great Power and Reign. The time shall come, that He will give reward unto his Servants the Prophets, and to his Saints, and to them that fear his Name, small and great, and will destroy them that destroy the Earth. He is to have the Heathen for his Inheritance, and the uttermost parts of the Earth for his Possession; to break them with a Rod of Iron, and dash them in pieces like a Potter's Vessel. Now, whatever falls in with this Design, must be according to the Word of Lord. And what can do it more than a Revolution that baffles Popery and Tyranny? For these two are the Things that have lett, and will lett, till they be taken out of the way." I know, those People pretend to vast Expences for spreading the Gospel in Foreign Parts; but it's only as the Pharisees compass'd Sea and Land, to make one Profelyte; and when he's made, says our Lord, he is two-fold more a Child of Hell than themselves.

Mal. i. 11.

Isa. xi. 9.

Rev. xi, 15
17, 18.

Psal. ii, 8,

2 Theff. ii

Matt. xxii
16.

THIS Party has notoriously hinder'd both the Salvation of Israel, and the Fulness of the Gentiles, by the Stumbling-block of their Iniquity. I will give you an Instance of each: In the Year 1666,

mon II. 1666. there was a general Expectation, That it was the time when the *Jews* would be Converted in a Body : And there were some hopeful Steps towards it ; For Men of the brightest Figure (among them) both for Learning and Riches, met from all Parts of the World, and had a free Conference about *Him*, whom *their Fathers had pierced*. The great Question was, *Whether the same JESUS of Nazareth, whom they Crucify'd, was now made both LORD and CHRIST?* The Argument was manag'd with a great deal of Temper among themselves : And several of 'em pleaded our Cause with that strength of Reason, and those forcible Quotations of the Prophets, that it was verily thought, the Majority would have *receiv'd the Love of the Truth*. But when the *Children were come to the Birth*, there was not Strength to bring forth. The *Romish Priests*, who pretended to stand there as the *Servants of the Lord JESUS*, prov'd only so to *their own Bellies*. They flung in the Doctrines of the Pope's Supremacy and Transubstantiation ; and laid before 'em all the parts of a ridiculous Superstition ; and so sent away the poor Wretches more harden'd than they came. And well they might, when Christianity appear'd so ill to 'em, to be made up of Principles that contradict their Senses, a Discipline that only contrives to exalt the Pride of *Rome*, and a Worship that deals with those little Fopperies, that Human Nature would be asham'd of.

They had a strange way of Converting the *Moors*, Baptizing them first in Water, and then in their own Blood. And, indeed, such a Vein of Cruelty has run thro' their Schemes, that their

their taking upon 'em the Christian Name, is Sermon I
 enough to make it scandalous. Our Revolution begun to break this Yoke, and put us into the
 way of asserting the Empire of CHRIST over
 the Consciences of Men. This is not only the
 Great Doctrine of the Protestants, but, indeed, of
 the Bible, That we ought to call *no Man Master.*
Ye are redeemed with a Price; be ye not the Servants
of Men. 1 Cor. vii. 2

2. THIS being according to the Word of the
 Lord, may signify that the Design was carry'd
 on under the Favour of his Providence. This
 was so remarkable in the Case of the *Jews*, as
 they came out of *Babylon*, that when the *Enemies*
about 'em saw these things they were much cast down
in their own Eyes; for they perceived this Work
was wrought of God. There are those Lines of
 Divinity in such Revolutions as proclaim them-
 selves. *When the Lord turn'd again the Captivity of*
Sion, they said, among the Heathen, He has done
great things for them. There's a Twofold Glory,
 that he secures to himself this way. Neh. vi. 16.
 Psal. cxxvi.
 1, 2.

1. IN an awful Justice over his Enemies.

2. A feasonable Mercy to his People.

I. HIS JUSTICE in such a Providence
 gives a Recompence to what is past, and War-
 ning for the time to come.

1. 'TIS the Day of the Lord's Recompence. He
 is known by the judgment that he executes, when the
 Wicked are snared in the Work of their own Hands.
 He lets 'em see the Vanity of what they us'd to
 be Psal. ix. 16.

mon II. be so pleas'd with. People confuse 'em with Flattery, and then leave 'em in the Snare whither they had brought 'em. We cannot suppose that *Saul* wanted his Dependants, who told him that their Lives and Fortunes were at his Service, if we may put it into the Modern Language; and yet, when he dies he has never an *Israelite* near him, besides his own *Armour-bearer*. This is the usual Round, for People to make a noise of their Loyalty, and when they have infatuated the Man that believes 'em, then they leave him to shift for himself, and resolve to have no part in the hazard that their Deceit has led him to. But the Justice of GOD is seen in this: *'Tis a Righteous thing with him*, that they who depend so much upon the Vows and Devotion of Men, as to neglect plain Duty, should find that they lean only on a *broken Reed*, that instead of bearing 'em up, will cut 'em in pieces. *Let not him that is deceived trust in Vanity, for Vanity shall be Repensed.*

2. TIS a Warning to others; and if they don't take it, themselves are like to go the deeper in Misery. *Belshazzar* was the Son, or the Grand-son of a King, who had strained his Authority so far, that he was turn'd both out of the Government and Human Society too. From a Brute upon the Throne he's made one in the Field. This was so awful a Providence, that to neglect it is a defying of Heaven to do something worse: And therefore when the Son is so debauch'd as to *drink with his Wives and Concubines, and a thousand of his Lords*; and so prophane as to do it in the *Vessels of the Temple*, *Daniel* argues with him. *The most High God gave thy Father Nebuchadnezzar*

chadnezzar a Kingdom, and Majesty, and Glory, and Honour: and for the Majesty that he gave him, all the People, Nations and Languages trembled and fear'd before him; whom he would he slew, and whom he would he kept alive; whom he would he set up, and whom he would he pull'd down. But when his Heart was lifted up, and his Mind harden'd in Pride, he was depos'd from his Kingly Throne, and they took his Glory from him. And thou, his Son, O Belshazzar hast not humbled thine Heart, tho' thou knewest all this. And what was the Issue of this daring Impenitency, but a greater Adversity to himself? Thou art weighed in the Balance and found wanting, thy Kingdom is divided, and given to the Medes and Persians. And the Tragedy begun both early and roughly with him, that Night was Belshazzar the King of the Chaldeans slain.

Sermon II

Dan. v.
18.—22.

Verse 27; 28

II. 'TIS in MERCY to an Oppressed People.

I. BY letting them see, that they are yet in GOD's Hand. When the Foundations are out of Course, what can the Righteous do? Their only Relief is, that the Lord is in his Holy Temple, and the Lord's Throne is in the Heavens. 'Tis with a recoil of Hope, that we can dare to believe he is among us in an evil Day. As Gideon says to the Angel, O my Lord, if the Lord be with us, why then is all this befallen us? and where be all his Miracles which our Fathers told us of? But when he raises up a Saviour, and a Great One, 'tis like his returning to the Many Thousands of Israel: As it prov'd in Gideon's Case, which methinks was not unlike ours. The Lord looked upon him, and said to him, go in this thy might, and save Israel. Had there

Psal. xi. 3, 4.

Judg. vi. 13.

Sermon II. not been something of a Revolution-Spirit left in Great Britain, we might have thought, that he had cast us off for ever, and his Anger smok'd against the Sheep of his Pasture; Wee see not our Signs and Wonders, nor is there any among us that knows how long. 'Twould have been sad indeed, if the things that were so dear to former Generations, their Religion and Civil Rights, should then have perish'd, and no Man laid it to heart. But the Lord awak'd as one out of sleep, and put his Enemies to a perpetual Reproach.

Psal. lxxiv.
1, 9.

Psal. lxxviii.
56.

Zeph iii.
15, 16.

Matt. xxiii. 4.

2. B Y stirring them up to assert their just Liberties. When the Lord hath cast out thine Enemy, in that Day it shall be said to Jerusalem, fear not, and to Sion, let not thy Hands be slack. Conscience and Courage were each of 'em shackl'd for some time. People thought it well enough if themselves cou'd save any thing, whatever Desolation came upon the Publick. But surely, there must be a Day, when a Nation shall be weary of her Chains, and suffer the Infatuation no longer. Some way or other Providence will bring a Contempt upon those Notions that have made Gods of Brutes, and Brutes of Men. 'Tis a strange way of dividing a Kingdom, that some among 'em must be Beasts of Prey, and the rest Beasts of Burden. This is a Doctrine that will Jade itself, when it comes to be us'd. When People talk of Passive-Obedience, and quiet Sufferings, they never mean their own. 'Tis a Duty only for others; for when it comes to themselves, they cannot endure to Practice upon what they have taught. They bind heavy Burdens, and grievous to be born, and lay 'em on other Mens Shoulders; but themselves will not move 'em with one of their Fingers.

gers. We can remember enough of this Hypocrisy. The Men that gave our unhappy Prince a Right to fill the Jails, and dip his Foot in Noble Blood, to mould our Charters a new, and have an Army under his Command, (yet these) think his breaking the Laws of a College, worthy an Invitation to a Foreign Prince. Thus it was with *Abner*, he knew that *David* was chosen by the LORD himself to be Head over *Israel*, a long while before he pleaded it: But he asserts the Right of Descent in favour of *Saul's* Son, till that Pretender and he fell out about his Debauchery, and then he's as loud and full of the Prophecies as any. So do God to *Abner*, 2 Sam. iii. 9, 10. and more also, except as the Lord has sworn to *David*, even so I do to him, to translate the Kingdom from the House of *Saul*, and to set up the Throne of *David* over *Israel*, and over *Judah*, from *Dan* even to *Beersheba*. Thus GOD will find out proper Ways to engage a People in Defence of those Liberties, that can never be fairly lost.

3. BY uniting them in this common Blessing. It was the Artifice of some Mercenary Pens to divide us among ourselves, that whilst we were biting and devouring one another, we might be consumed one of another. *Ephraim* us'd to envy *Judah*, and *Judah* to vex *Ephraim*; but they Isa. xi. 13, 14. could fly together upon the Shoulders of the *Philistines*, and lay their Hand upon *Edom* and *Moab*. We read of several Animosities among the Tribes; *Benjamin* quarrel'd with all the rest; *Gilead* with *Ephraim*; for the Divisions of *Reuben* there were Judg. v. 15. great searchings of Heart: But it looks like His doing, who has the Hearts of Men in his Hand, when all Disputes are hush'd, and there's no Contenti-

sermon II. on but for the General Peace. All private Jarr were laid aside; they did not so much heed the Interest of a Tribe, as that of the whole Nation. *Praise ye the Lord in the Congregation, saith David, even the Lord from the Fountain of Israel, q. d. They are now as much united, as if they all flow'd in one Channel. There is little Benjamin, with their Ruler; the Princes of Judah and their Council, the Princes of Zebulun, and the Princes of Naphtali: Thy God commands thy Strength.*

Gal. lxviii.
6, 27, 28.

Verse 29.

Verse 31.

Verse 32.

Verse 33.

Verse 17.

I N this Chapter, you have an Account of the People that Revolted to David: It begins in the Court; some that had been advanc'd in the former Reign, draw off to meet the new Prince upon his coming. *Of the Children of Benjamin, of the Kindred of Saul 3000, for hitherto, the greatest part if 'em had kept the Ward of Saul. We meet with Persons of various Capacities among 'em. The Gadites were Men of Might, and Men of War, that could handle Shield and Buckler, whose Faces were like the Faces of Lions, and they were as swift as the Roes upon the Mountains. Of the Children of Issachar, that had understanding of the Times, and knew what Israel ought to do, 200; and all their Brethren were at their Commandment. Of Zebulun, such as could keep Rank, and were not of a double Heart. These have a solemn Interview with him, which I cannot read, without thinking over the Case of our late King at his Landing. His small Number had a Daily increase, and he so behav'd himself in that Affair, as if this Chapter was both an History for Israel, and a Prophecy for us. David went out to them to meet 'em, and said, If you be come peaceably to help me, my Heart shall be knit unto you; but if you be come to betray me to mine Enemies,*

nemier, seeing there is no evil in mine Hand, the God of our Fathers look thereon, and rebuke it. Then came the Spirit upon Amasai, who was the chief of the Captains, and he said, Thine are we David, and on thy side thou Son of Jesse. Peace, peace, be unto thee, and peace be to thy Helpers; for thy God helpeth thee. GOD inspired 'em with a general Sense of their Danger and Peace; so that at that time, Day by Day they came to David to help him, until it was a great Host like the Host of God.

4. BY putting them under a better Government. There's a particular Reputation upon the Clemency of his Reign, He fed 'em according to the Integrity of his Heart, and guided them by the skilfulness of his Hands. We read how general a Satisfaction the People had. So many Thousands were with David three Days eating and drinking; for their Brethren had prepared for them. Moreover, they that were nigh them, even Issachar, Zebulun and Naphtali, brought Bread on Asses and Camels, and Mules, and Oxen, and Sheep, and Meat, and Meal, Cakes of Figs, and Bunches of Raisins, and Wine and Oyl, and Oxea and Sheep in abundance; for there was Joy in Israel. They now fell under the Care of One, who had fought their Battles, and shewn a Tenderness for 'em upon all Occasions. Here was an happy Turn to Religion among 'em. David said to the Congregation of Israel, If it seem good to you, and that it be of the Lord our God, Let us send abroad to our Brethren every where, that are left in the Land of Israel, and with them also to the Priests and Levites, which are in their Cities and Suburbs, that they may gather themselves unto us; and let us bring again the Ark of our God to us: for we enquired not at it in the Days of Saul. And all the Congregation

Psal. lxxviii.
ult.

Verse 39.

Chron. xiii.
23.

Sermon II. *gregation said, that they would do so: for the thing was right in the Eyes of all the People.* This was a Revolution worthy of their Joy, when there was such a mutual Tenderness between King and People. They move together in things of the best Design.

Obad. i. 21.

THIS gives me a fair Occasion to look back upon the Mercies that landed in *England*, with our Great DELIVERER this Day. All these things that make up the sense of my Text, may be brought over to that Case. 'Twas eminently according to the Word of the Lord, that a Saviour should come upon Mount Sion, and judge the Mount of Esau. We had sold ourselves into the Hands of a Cruel Lord, and had the judgment of a fierce King ruling over us. Our abominable Wrangling about lesser Matters made at first the sport of the Papists, and then their Prey. We were in the same Case with Isaac, forc'd to travel a long while carrying Wood and Fire not knowing that ourselves were to be the Burnt-offering. May *Jehovah Fireh* be inscrib'd upon this Day; when we were bound and stretch'd out, there was an Angel to catch the Blow; that would have been as much against Nature as *Abraham's*: For they that call'd themselves Fathers of their Country were to be the Executioners of this Wo. Was this the Lord's doing? Then

First, LET us resolve that he shall have the Glory. Indeed the Names of those Men will be very dear to our last History, *who jeopard'd their Lives in the High-places of the Field*, and were resolv'd that either Religion should live with them, or they would dye with it. But still the chief

chief Praise is owing to Heaven. *Deborah* ad- Sermon II
mires the courage of the Nobility, and the una-
nimity of the Commons, but 'tis with an entire
Reference of the whole Design to GOD. *My heart*
is towards the Governours of Israel, who willingly of- Judges v. 9.
fer'd themselves among the People, Praise ye the Lord,

Secondly. ANOTHER Improvement that
we should make of GOD's Hand in it, is to
desire that he who *laid the Foundation* would build
upon it: and when he brings the *Top-stone*, the
Cry of a Rescu'd People will be *Grace, Grace.*
He will perfect that which concerns us. 'Tis not his
way to lead out of *Egypt* and *slay in the Wilder-*
ness. Tho' there is a Generation, that were late-
ly *making themselves a Captain, and returning to*
their Bondage; yet we are thus far preserved.
We have seen an impudent Invasion blasted with
a Contempt of Providence, tho' it was a Design
labour'd with all the Force of the Enemy. There
were severe Days of Fasting in *Ireland*, and the
occasion kept very private, till the Fleet came out
of *Dunkirk*, but then they told their Hopes with
the same Confidence, that the *French King* did his,
in all the Courts where he had an Ambassadour.
Rome was to help it with Money and a Blessing;
France with Ships and Soldiers: And what did
the mighty Preparation come to? It brings to
my Mind what you read in the Prophet, *Why*
are thy valiant Men swept away? They stood not, be- Jer. xlv. 15,
cause the Lord did drive them. They did cry there, 17.
Pharaoh King of Egypt is but a noise, he has past
the time appointed.

Thirdly, LET us walk as a People thus near
to the Lord, with a religious taste of the Blessings
we

Sermon II. we enjoy, and an humble Contention for those
 we want. Thus shall violence be no more heard in
 our Land, nor wasting and destruction in our Borders;
 but we shall call our Walls Salvation, and our Gates
 Praise. Above all let us put on Charity, which is the
 Bond of Perfectness. Don't suffer the Design to take,
 of widening the Difference between Protestants,
 but follow the things that make for peace. Avoid them
 who have the Instruments of Cruelty in their Habita-
 tion, and pretend to help Religion by the Ruin of
 such as don't agree to their Model. Oh my Soul!
 come not thou into their Secret, unto their Assembly,
 mine Honour be not thou united; for in their Anger
 they would slay a Man, and in their Self-will would
 dig down a Wall. We have many Promises upon
 Record, let us hope and quietly wait for the Salva-
 tion of our God, till he has made Sion an Eternal
 Excellency, the joy of many Generations.

Isa. lx. 15.


 FINIS.

